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Particularly noteworthy is the reproduction of Mrs. Rieber's recently completed painting of the three Harvard philosophers—Palmer, Royce, and James.

Dr. Mixter's photograph of Phillips Brooks in his study is probably the best likeness we have.

The book is full of intimate and illustrative anecdotes and personal experiences. The story of the Minnesota Doctor who vaccinated the abbot and all the monks of a western monastery; of Dr. Hart asking Jimmie, a grown man, if he said his prayers; of Dr. Huntington and the prize-day oration; of Bishop Whipple and the examination of the Indian candidate for the diaconate; of William James and his remarks on faith as a method of discovering truth; of Royce's young son; and many other stories; make each sketch one of real life.

The chapter entitled "A Boy I Knew" is a tender, sympathetic study of boy life, delicate and charming.

The book ends with a beautiful tribute to Dr. Huntington which is worthy of every man's endeavor: "Huntington saw the right—and he did it—always."

CHARLES L. WELLS.

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THE FAITH THAT MAKES FAITHFUL. By William Channing Gannett and Jenkin Lloyd Jones. New edition printed from the thirty-fifth. Boston: The Stratford Co. 1918. Pp. ix, 165.

These are the most inspiring, the most helpful sermons we have read for a long time. It is not surprising that they have been translated into French, Swedish, Italian, and German, and we doubt not what is far better into thousands of lives; for Jews, Mohammedans, and Christians have testified to their helpfulness. Of course this means that they are plain, practical, and of universal human application. The style is a beautiful example of the purest, finest, strongest English, clear and sparkling as a mountain stream, affording the highest intellectual as well as spiritual refreshing.

The subjects are: Drudgery, Faithfulness, A Friend, Tenderness, A Cup of Cold Water, The Seamless Robe, Wrestling and Blessing, The Divine Benediction. The titles, however, give only the faintest indication of the variety, richness, beauty, and sub-

limity of the thought. Where every page stirs our deepest spiritual emotions and arouses our highest aspiration and resolution toward a better life, it is impossible to make any selections. In very truth all are filled with the spiritual verities of the universal religion of mankind.

CHARLES L. WELLS

CHRIST'S CHALLENGE TO MAN'S SPIRIT IN THIS WORLD CRISIS. By George William Douglas. New York: Longmans, Green, & Co.

The message of these four Advent sermons of Dr. Douglas is a warning to men not to lose sight, in the midst of so much that is outwardly materialistic, of the underlying moral and spiritual forces of the war. The spiritual crisis overshadows the material. "The danger is not chiefly to men's bodies, but to their minds and souls." He uses *Kultur* as an object-lesson of the canker that eats out the heart of man in its rank growth toward efficiency. His contrasting picture of the two periods of Saul's career,—first, the admired of all the applauding multitude, at the time of Samuel's choice of him as the Lord's anointed, at the very zenith of his prosperity, and then the wretched figure skulking in disguise at midnight in the witch's cave, his prayers to Jehovah flung back to him because God was not really in his thoughts,—is strongly reminiscent of the history of the present unwelcome and embarrassing guest of Count von Bentinck. Dr. Douglas has forcibly expressed Christ's challenge to men to the reconstruction of the political and industrial life of the world. They must choose whether to be independent of Christ or independent with Him.

CLAYTON E. WHEAT.

A COMMENTARY ON KANTS'S "CRITIQUE OF PURE REASON." By Thomas Kemp Smith, McCosh Professor of Philosophy, Princeton University. London: Macmillan and Company. 1918. lxi, 615.

The opening words of the preface give sufficiently well the object and the findings of this noteworthy and scientifically objective book: "The *Critique of Pure Reason* is more obscure and difficult than even a metaphysical treatise has any right to be. The difficulties are not merely due to defects of exposition; they multiply rather than diminish upon detailed study: and, as